

Guldasta Hidayat



The picture of the Cairo pyramids

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator: '*Muslim Saints and Mystics*'
(The Tadhkirah al-Awliya by Farid Eldin Attar
Hyderabad, India

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An appreciation of work of the author by Iftekhari
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The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their below website.

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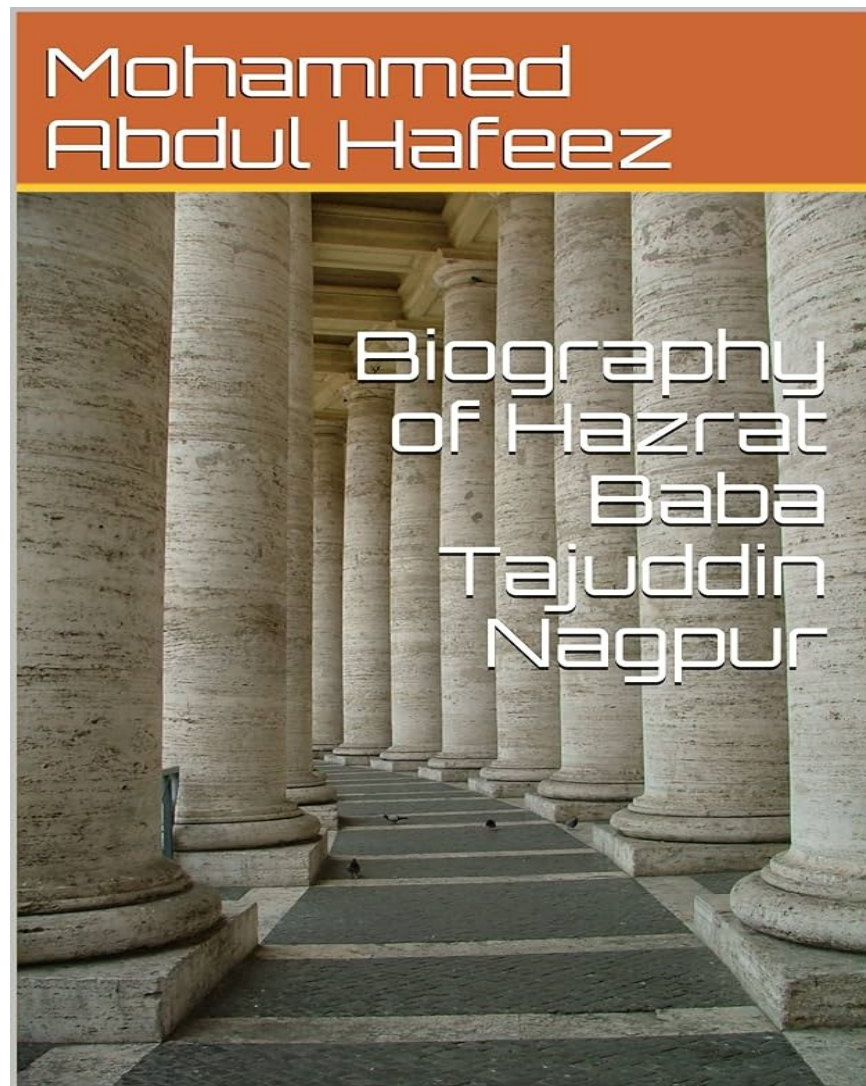
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For book Baba Tajuddin by Mohammed Abdul Hafeez
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<https://www.amazon.in/Biography-Hazrat-Baba-Tajuddin-Nagpur-ebook/dp/B01LFEKEGO>



A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Tajuddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of

Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practiced universal humanism. It hardly mattered for them to which religion their visitors belonged- they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus

likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Tajuddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognized driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions - one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Guldasta Hidayat



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**In the honour of prophet Mohammed
peace be upon him**



The prophet's tomb in Madina

Oh Shah of Madina, you are well known for your favors.

So favour this first book, which is being published by me.

The book is known, with Guldasta Hidayat for readers

In this book the instructions to the disciples are found

The book is Shaikh's instruction to his disciples are in

To lead the disciples toward the right way of the life

It will take disciples from darkness on the right path.

With many quotations from the Quran and from Hadith

Allah, accept this book for people in the world.

So Shaikh's sermons shine brightly in the world.

By Mohammed Abdul
Hafeez

Preface

In this book translation of the selected episodes from the Urdu edition of the book '*Guldasta Hidayat*' by Mohammed Jamil Ahmed M.A. is added by me upon its translation into the English edition and this book is well known and this is a famous Urdu book which is written by the above author and who wrote this book in the Urdu language and which is translated by me into the English language for the first time.

It is a very hard task, as Hazrat was not only a great pious personality of his time in the area of Hyderabad, India, but he was also a great Sufi person of his time. So, in brief, he was the leader of the highest cadre of holy

saints of his time in the Hyderabad region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people, and he also did many great endeavours for the preaching and propagation work of Islam in the area of Hyderabad and around this region, and there was no such personality during his time.

He was the spiritual master of many general and special persons from Nizamabad, Kamareddy, Medak district, and the other vast areas of Hyderabad, as well as a large number of others who have followed him and acted upon his teaching and preaching mission in Hyderabad. According to the book, many thousands of people have benefited from his teaching and advice on this subject.

The readers will find interest in reading this book due to the positive information and great details of this Sufi saint, who, as per the details of his biography, had arrived in Hyderabad from Medak district.

This is a small book in which there is a biography of "Shaik Mohiuddin Sahib Hyderabad" added, and in this book, there are some great achievements of this great Sheikh from the Medak region in Hyderabad that are not yet known to the general public, and other persons are published in a very interesting style, so, for this reason, the readers will find great interest and attention in this matter.

From the foregoing facts and details, readers should begin reading this book's first chapter and continue reading until they reach its final chapter, as this book contains some interesting events as well as other great endeavours of the holy saint, who died many years ago.

Leaving the native place and staying on the mountain

This book includes one of his most notable miracles: he stayed in the mountain area away from the population for some time in the small, broken hut where there were no facilities, safety, or security except Allah's help for him, his wife, and his two-month-old

son, who passed from a critical condition in one night, but he was successful in this matter because of Allah's help.

The leaving of service and following a life of trust in Allah

This chapter describes how Shaik of Time left his good government job despite having a large family, and it is explained in this book why he left the service, not only because of his faith in Allah but also because other details are included in this episode in this matter.

The translators' remarks about the funeral gathering of Hazrat

Even though the translator was not a disciple of the Shaik at the time, he was an admirer, and he was present at that time, along with

some of his relatives, with much of his sadness about his death. I have never seen such a large gathering of people of all religions and different communities on this occasion, and I have never seen such a huge rush of people there.

The rush of people was such that there were heavy movements of people that did not stop at any point, as some groups came and went and other groups came to attend the funeral rites of the Shaik of time. During that time, the funeral location was regarded as extremely congested, with no available space due to the high volume of people coming and going. And for this reason, the translator told one of his relatives, who asked him, "Do you know any miracles of the Shaik of time?" "Please watch the heavy rush and large number of the funeral gathering, which show how Hazrat was popular among his disciples, devotees, and other persons like admirers like me," he said. So the relative told me, "Yes, this is correct, and yes, you are correct; this is the Shaik of Time's final supernatural habit (miracle) in this matter."

Regarding advice of by Hazrat Shaik Mohiuddin Sahib for book "Muslim Saints and Mystics" (Tadhkirtal Aliyah by Farid al-din Attar) to his disciples

This advice is found in part second of the book for all disciples in this matter. I have got this book by one of my relative who is disciples of the Shaik Mohiuddin Sahib. This book was written by Khaja Farid Eldin Attar in Persian 800 year ago and it has heritage status and it was taught in the Nizamia University in Baghdad for a long period of time. In This book there are 96 chapters are found. And for this book Urdu translation is available in complete shape. And in English translation two books are found.

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**In the honour of Shaik Mohiuddin
Sahib Hyderabad**

Oh Shah Mohi you are one of the famous
Shaikh
Your position is higher among all holy
persons

Your status is great as you have worked for
Islam
You have given a position in the world by
Allah

You are great as you are among the holy
persons
The general and all were liked by your
favour

You are on the right path of Allah and prophet

So you have become the great holy person

It shows that you are on the right path of Islam

And for sake of Islam you have done hard work

May Allah increase your status of the position

There will be success to you for this reason

Oh Shaikh your name is famous and known
Your influence is the higher and very great

Oh Shah of time this is your old servant
So do not forget his wishes and the desires

Kindly give success to your book of biography
Which is going to print for international editions

Oh great Shah to grant wishes of all persons

As they are on your door of kindness and
favour

We request you to grant wishes oh Shah of
all

So we could not go back empty from your
door

At last give permission to writer to leave your
court

It is sad that still your works not known in
the world

By your book, your works will be known in
the world

And there will be much pleasure and comfort
to all

By
A. Hafeez

Guldsata Hidayat

To commemorate Hazrat Shaik Mohiuddin Sahib

If you have ever heard of the Shah of Peeran,
You can get work done thanks to Shah of Peeran?

We recite your name with devotion Shah of Peeran.

So that our hearts will be at ease, oh Shah of Peeran.

No care of two worlds, the mosque, or any other things

A person's work will be done by Allah, oh Shah of Peeran.

And no one cares about the wishes of the world for him.

Oh, Shah Peeran, you have given me a cup of such drink.

In times of trouble, now that author is content and ok

There is no doubt that the Shah of Peeran is pleased.

By A. Hafeez

Native place and family details: Yeldurty is a village in the district of Medak that is surrounded on all four sides by jungles, streams, and rivers. Prior to the last 25 years, there were no permanent roads and bridges, and as a result, there were many difficulties in getting to and from Yaldurty, especially during the rainy season, when this area will be surrounded by rivers and streams and will become an island, putting a halt to visitors and travellers to this remote place.

However, thanks to the construction of permanent roads and bridges, the problems of the past are no longer present in this area. There are now permanent roads from Yaldurty to Medak, Topran, and all the way to Narsapur. As a result, buses, lorries, and

other modes of transportation are available from there.

On the way from Medak to Jogipet near the river Manjra, there is one village on the roadside well known as Chitkal village, and it is said that the ancestors of Hazrat Shaik Mohiuddin Sahib who have migrated to Yaldurti from Chitkal village did so on a permanent basis. And for this reason, his family was well known as the Chitkal family. The Shaik of time is a well-known and respected family member. His father's name is Mohammed Qasim Sahib, his mother's name is Amana Bi Sahiba, and his father was well known as Chitkal Qasim Sahab. His occupation was that of contractor for the excise and forest departments. He was also involved in agricultural and cultivation work, and he had a permanent home in the village, similar to a bungalow and which was still standing by the roadside in a respectful manner.

The Shaik of Time was born on August 25, 1916, which corresponds to Shawwal 25, 1334 Hijri on a Friday, in the honourable

family of Chitkal Qasim Sahib, from the body of Hazrat Amna Bi Sahiba.

For saying that one boy was born, but no one knew that the boy who came into the world as Allah's fidelity and who has flown rivers of truths and knowledge during his time and has taken away many thousands of people from darkness of ignorance and misguidance. In the light of Quran and Hadith he was shown them right path and all of them followed such way and he was spared all his life for these great endeavours in this matter.

There will be many thousand salam upon him when he was appeared in this world from veil of invisible like the following saying.

As per call of unity and for the elegance
He arrived as fidelity in Bibi Amana's lap.

Family members: There were four boys and three girls born into the family of Chital Qasim Sahib, and among them was Hazrat, the first son, whose name was Shaik Mohiuddin Sahib; the second son, whose name was Ghouse Mohiuddin; the third son,

whose name was Burhan Uddin; and the fourth son was Khaja Mohiuddin, who died as a child.

Among girls, the first girl's name is Malan Bi Sahiba, the second girl's name is Rabia Bi Sahiba, and the third girl's name is Hafiza Bi Sahiba. These three brothers and three sisters married when they were reached to the marriageable age, and they all settled down in their own homes with their children and with their families.

Hazrat was quite different from his entire family members and his father. There was a significant difference between his thinking and that of his other family members. His nature was to be like reality, as was his custom in this matter. He had a habit of taking lessons for everything in this field. Even, while living in the colorful world and its attraction, he would always think of impermanence of the world and endurable life , in which he is not very interested in.

Education :In his childhood, his early education was completed in his native place, Yeldurty. And after finishing here, he went to

Hyderabad for further education. He was admitted to the Darul Uloom school in Hyderabad in 1932, and he completed his education up to the seventh grade. He was admitted to the Hamidia Institute in New Azampura, Hyderabad, after a long wait for the Panjab Munshi course in 1941, and he took the examination from the Delhi Center and passed the Panjab Munshi examination in the first division, obtaining perfection in the languages of Urdu, Arabic, and Persian, as well as knowledge of English and Telugu.

Pledge :On January 8, 1939, Hazrat was pledged in the hands of Hazrat Syed Shah Abdul Quader Sahib Darwesh Quaderi Chisti, and who from Bijapur and at that time he was living , in Gulberga in the shrine area of Hazrat Banda Nawaz Gulbera, and he began living in a state of mysticism.

Engagement in economic and employment matters: In 1935, he was joined in the service to the land records department in Kamareddy on temporary basis, and he has performed his duties as such and later, in the year 1936, during his father's work as an excise and forest

contractor, he was joined to his work with him. He was appointed as temporary in the revenue department at the Subadari office in Guleberga and after passing the Munshi examination in December 1941. On October 7, 1943, he was appointed a permanent clerk in the same department. He was much hated for the corruption. During Hazrat's six-year service, he spent his life on earning livelihood through fair means, which means he has spent his life expenses only on his salary amount and he was followed this method in this matter.

On April 20 of the year 1947, he was transferred from Subadari Gulberga to Subadari Medak, with head quarters in Hyderabad, and after working a few months in Hyderabad, he left his job in Hyderabad.

Details of his married life: In the 1936, at the age of 20, he married Mohammed Bi, the daughter of his real uncle, Abdul Sattar, of Masaipet and after a one-and-a-half-year marriage period, a son was born to him; this son was still not the age of two months his mother when she died in the year 1938. And Hazrat's mother began to take on the

responsibility of feeding and growing her grandson and the name of that boy was Akramuddin, who was currently in his native town of Yaldurti with family members.

Hazrat's second marriage occurred with the daughter of Maulvai Ghulam Rasul, a customs employee and resident of Chigunta; her name was Munni Bi Sahiba, and this marriage period was also brief. And during this one-year marriage period, one boy was born, and both the boy and her mother died during the period of milk feeding.

He married third time with the daughter of Maulavi Maqbool Ahmed, resident of Topran village, who was superintendent of the estate of Raja Dharam Karan Bahadur and whose name was Kubra Bi Sahiba and who is now our Peerani Ma Sahiba (wife of the spiritual master) on the 25th of August in the year 1942, which corresponds to the 26th of Rajab in the year 1361 Hijiri on the Monday. And four boys and one girl were born from her body and for a total of five children; the details are as follows:

1.Taher Mohiuddin 2.Ahmed Mohiuddin
3.Ghulam Mohiuddn 4.Mohammed
Fakheruddin 5.Fatima Be.

The first three sons died and details are follows.

Taher Mohiuddin at the age of four, Ahmed Mohiuddin at the age of one and a half years, and Ghulam Mohiuddin at the age of four months.

Among them, the son of fate, Mohammad Fakheruddin Sahib , and his pious daughter, Fatima Bi Sahiba, are still alive, and their biographies details are as follows:

Respectable Mohammed Fakheruddin Sahib was born on June 13, 1951, in Topran village, corresponding to the 7th Ramdan in the year 1370 Hijiri, on Wednesday in the house of his uncle Ghulam Mohiuddin Sahib and daughter Fatima Bi Sahiba was born on June 19th, 1963, corresponding to the 26th Muherram in the year 1383 Hijiri, on Wednesday in the house of Wahida Bi Sahiba, wife of Munir Uddin Sahib, in the Lal Darwaza locality of Hyderabad, and these both son and daughter of Hazrat were brought up in a better way.

Mohammed Fakheruddin Sahib, the son, married Mahmooda Begum on December 21, 1973, and the couple has the following children, the details of which are as follows:

- 1.Amjad Mohiuddin
- 2.Tasnim Kausar
- 3.Arshad Mohiuddin,

On March 19, 1978, Hazrat's daughter Fatima Bi Sahiba married with Abdul Wahid Sahib (Ashraf), and their children are as follows:

1. Mohammad Anwar Hussain
- 2.Meraj Fatima
3. Mohammad Munwar Hussain.

Hazrat and his wife are residing in their house situated in Rain Bazaar, and his son Fakheruddin Sahib is residing with family members in the Moin Bagh area. And his daughter Fatima Bi Sahiba lives in her own house with her family in Moin Bagh, close to her brother Fakheruddin Sahib's house.

In the locality of Moin Bagh, there are residing many disciples and devotees of the Hazrat. As a result, Hazrat used to travel from the Rain Bazaar to Moin Bagh to visit and see his progeny in this matter as well as

to meet and see his other relatives, disciples, and devotees.

The leaving service and following a life of trust in Allah

In the month of October 1947, Hazrat has left his service, so that to have full attention and perfection to worship of Allah in this matter. In those days, there were many changes came in his thinking. Even though his father used to tell him to join the service and not to leave service, but it was not possible in this case. For the sake of his job, his father began sending his leave application, and there was sanction for the leave period, but he refused to receive salary for the leave period in this matter.

When he left over his service and returned to his hometown, the month of Ramadan would begin. And the Ramadan moon was visible. And from the first Ramadan, after Tarwih prayer, Hazrat began sitting in the official Ashur Khana (a building it was constructed in memory of martyrdom of Imam Hussain) which was next to his house. In which he would hear and explain

poetry from the Diwan (a complete series of odes or other poems by one author running through the whole alphabet) of Taslim to others and that the entire night would be spent in this manner.

That Ramadan was for 29 days, and he spent the 29 nights of Ramadan after Tarawih prayer

(*Tarawih* (Arabic: تراويح, romanized: *tarāwīḥ*), also rendered in English as *Taraweesh*, is derived from the Arabic root and related to rest and relaxation. Tarawih prayers are special Muslim prayers involving reading long portions of the Quran, as well as performing many rakahs (cycles of movement involved in Islamic prayer).

They are exclusive to the Sunni denomination of Islam.) until the time of the Sahari (*Sahūr*, *Suhūr*, or *Suhoor* (Arabic: سحور, romanized: *suḥūr*, 'of the dawn', 'pre-dawn meal'), also called Sahari, Sahrī, or Sehri (Persian/Urdu: is the meal consumed early in the morning by Muslims before fasting (sawm), before dawn during or outside the Islamic month of Ramadan.) breakfast in the wake up

condition continuously and in the company of a fakir persons , in remembrance of Allah and daily recitals, as well as angelic observation as his days began to pass.

The Leaving the native place and staying on the mountain

The 11th of August, 1951, was a day of revolution as well as something extraordinary in Hazrat's life. On this day, Hazrat left his hometown for ever, as per his decision.

And upon leaving all of his goods and property and by taking with him his wife and his son, Mohammad Fakheruddin, who was only two months old at the time and he was shifted to a nearby mountain known as Malana Gutta. All household goods and property, as well as all relatives, were left behind on the way of Allah, and that scene was very strange in this matter, as despite all relatives who had prohibited him from the journey, Hazrat began spending his days and

nights on the mountain due to his firm determination.

On that mountain, both during the day and at night, he has spent time there in the trust in Allah, secrets, and what there was conversation in between the creator and his slave, which can be considered in this matter.

One night on the mountain, there was darkness around it on all sides, and there was no sound from any side. There is complete silence in that part of the world, in the mountain area. And there is one old hut in broken condition. In that hut, Hazrat had surrendered to Allah by leaving his relatives and the world, as well as the sources and creatures, and was prostrating in the presence of his creator with the help of acceptance and agreement and on the trust of Allah. In that state of being without assistance, his wife was present, as was his newly born son, to assist him in this matter. And the mother is sitting with her small son in her lap near Hazrat. The health condition of the boy is uncertain. And health is deteriorating, the boy's hands and feet are immobile, his eyes are closed, and a growing

pulse beats toward the ground. As a result, there was no hope for life for the Hazrat's life small boy at that location. There was a start of an unconscious and motionless condition of the boy who was in the lap of his mother. His mother's eyes welled up with tears as a result of his worried state.

And on the side of the mother, the slave of Allah who is in prostration before his creator and who is passing through the stages of acceptance and agreement as well as trust, and who is engaged in this condition and there will be a question to the slave who is in prostration about the boy's cure arrangement. And it was replied that the boy is kept at the owner's discretion, and that he can either keep the boy with him or take away from him. Whatever will be done that will be acceptable to him in this matter. However, he will not accept the assistance of a stranger for the cure arrangement. It is once again questioned where funeral rites and burial arrangements and how will be made if the boy dies. The response was that he would use his handkerchief as a shroud and pray the funeral prayer alone.

Then he'll be asked where you're going to get an iron rod for digging the earth and a spade. And there was a promise that he would dig the boy's grave near a lake on soft ground with some hard wood. However, he will not accept assistance from anyone in this matter at any time.

The systems of the world and complaints of time

It is forbidden to complain of the harm by Sufi men.

In the loneliness, an old wise man told me this point.

That is good to control sadness and not show sadness.

In this manner, there was questioning and answering session in between the creator and his slave and the night was nearing its end at that point. The dawn began to break, and the slave of Allah, who had raised his head from the position of prostration and he began to look his an unconscious, motionless small child, and he noticed that the boy's eyes were slowly opening at the time. And there were life effects on the small boy's face, as well as comeback motion in the small boy's hands

and feet. Upon seeing the effects of life in the boy's health condition, the mother touched him with her chest. The boy began drinking the milk of the mother. After drinking the milk, the boy began to play in the mountain area for a few moments here and there.

The owner of the factory of trust is Allah himself.

On the mountain, there will be small and large hills in both close and faraway locations at various distances.

During his stay in those mountain areas, the Hazrat will meet people with them at some point. Then, Hazrat used to sit on a mountain with some other disciples who sat on a nearby mountain and some other remaining persons who sat on another hilly area nearby depending on space available. The people who attend those meetings will believe that nature has elevated them above the rest of the world's inhabitants and the sky was made for them as an umbrella for the people who were sitting on the mountains and hill areas.

In such conditions, the kind of voice and which has healing power will show its

miraculous effect in this matter. There will also be a detailed explanation of life's secrets, as well as an analysis of knowledge and soul. And there will be a shedding of light on the various issues by Sheikh of time in this matter. There will also be explanation of the impermanence of the world. In addition, a question and answer session will be held at the mountain place. Many hours will pass like time of the few minutes due to such interest and attention.

Even the wind is fast, but who is lighting his lamp?

Allah has given the style of kings to that person of reality.

During Hazrat's stay on the mountain, his lovers came from near and far away areas to hear his sermons on the mountain. And they will benefit from his teaching and instruction in this matter. The people attending the mountain sessions ask Hazrat to come to their village and have his sermons and teachings there. Because not everyone, particularly women, could come to the mountainside to hear his sermons and

teaching, At the request of the people, Hazrat began visiting the villages for teaching and instruction purposes. And after finishing the sermons, Hazrat used to come back to the mountain area. But his practice was not implemented for a long period of time. Because this chain work continued from one village to another and then from a third to a fourth village, And this practice was there in such a way that there was no practice of Hazrat staying on the mountain left.

The caliphate and pledge's permission

On June 27th, 1956, when Hazrat was 40 years old, corresponding to 17 Ziqad in the year 1375 Hijiri, Hazrat Shah Abdul Quader Darwesh Quaderi was at Gulberaga during the annual Urs ceremony of Hazrat Banda

Nawaz when permission of the caliphate and pledge were given to him in the Sufi chains of Quaderia and Chisti. And he was given permission to accept a pledge by disciples in the two chains as mentioned above. But, after receiving the caliphate and attaining perfection as a result of his sincerity, Hazrat reluctantly accepted the pledge from the disciples.

The students of reality who got news of the caliphate of Hazrat came into his presence and requested him that to he accept their pledge, but they have been disappointed in this matter. So the days were passing in such conditions. Finally, there was passion in Allah's mercy in this matter. On the 19th of September, 1656, on Wednesday after noon in Yaldurti, upon revelation order, work on the pledge among the disciples began. So for this reason, people in large numbers and in big crowds came into his presence and pledged on his hands. And the continuation of this work is still ongoing, and it is hoped that the slaves of Allah will get benefit from this matter.

The condition of early meetings

In this early period, the style and setting of the meeting were different. Meetings were held continuously throughout the day and night. The meeting will begin after Eisa's prayer, and it will conclude with Fajar's prayer. There will be such interest and attention that the night will pass, but it will not be felt by the people involved in this matter. And in the daytime, after breaking fast, it will commence; it will end by the time of evening meals, and its large part will be finished in the meetings.

When a meeting in one village begins, people from another villages, in addition to the local residents of that village, will attend. And there will be arrangements of food and stay for the people of other villages. There will be only two meals available during the meeting, in the morning and evening. The menu will consist of Kacha Khatta (Soak in Tamarind in enough water. And meanwhile no roast with some Sesame Seeds.) And a simple rice dish, which will be served on a cloth. There will

not be granted permission for roasting with sesame seeds for the above both menu items.

The meetings will continue without interruption for a period of many years. People attending the meetings used to come and go as they pleased, and they could stay as long as they pleased without restriction or control. For example, for one week, two weeks, or more than this period, And those who used to live in Hazrat's company during the meeting period will appear tired as a result and their palms will become yellow. Because of the inclusion of boiled rice and Kacha Khatta (Soak in Tamarind in enough water.) And meanwhile no roast in oil with some sesame seeds allowed in this matter) in the meals twice a day, visitors to the meetings' camp will lose the taste of their tongue in this matter. And they feel their bodies as light and smooth, and there will be one condition imposed on all those who attend the Shaik's meetings at the time.

Hazrat used to wear only one type of clothing on his body. He used to wear a cloth cap, shirt, and Pyjama (trouser) and a Romal (a handkerchief) and he did not wear shoes or

sleepers in his feet, and Hazrat used to walk without wearing sleepers or shoes in his feet, and a large number of his years were passed away in such a condition. When he needs to bathe, he will go to the water tank, river, or canal located outside of the village. Because he will only be wearing one dress, he will wear his romal as a Lungi (color sheet mean to cover lower part of body). And he will remove the dress from his body, wash it himself, and wear it on his body as lungi until it has dried in the sun. And he used to sit on the bank of the river without any clothes on. His body. And the disciple who will accompany him will sit around him, and there will be discussion among them at that time about Allah and his last messenger. When the Hazrat's dress has dried, he will enter the water tank by waist level take a bath, exit the water source, and wear dried and washed clothes on his body before returning to his residence.

Personality: The details of his manners and habits are mentioned here as follows:

To demonstrate the significance to all
People have been debating for years.

Hazrat's face was bright, and he was as attractive and strange as a tall, proportionate, active body, sound in health, a pure heart, a good nature, honest, have a pure body, whether he travelled or stayed in his entire life there was brand of simplicity. And a person will develop a lot of attraction in his personality as a result. And if he does not stop seeing him in this matter as his heart will not be satisfied in this matter.

If he will walk, then it will be required of his followers to run in this matter. When he will talk, there will be such a conversation that it seems there will be words coming from his tongue like flowers. Even hard conversation will be off his tongue when it comes to something sweet. And in his presence, love of the world and sadness and grief will be swept away like darkness from light. And living in the company will be like living in paradise.

Hazrat has much interest in and attention to the orders of Allah, and he has hatred toward prohibition, and from his each and every act, there will be a glimpse of the truth and goodness. He used to take great care to keep

his promises and to be completely sincere, and there will be no examples of his wit. And he has complete control over his anger, as well as a large hand. He used to take the middle path in all of his work, and Hazrat has a habit of learning from everything.

His personality was righteous, and he liked righteousness and bold, and he was delicate personality of trust and acceptance and agreement and a beautiful combination of content and riches, and he used to like forgiveness very much. And manifest and innermost were one and the same. And his patience and firmness, which did not change at all, And he was a rule-follower. And punctual on time. Early riser, extremely witty, higher level of courage, so that the height of the sky appears to be lower. He was a good example of a person because while living in the world, he was away from both worlds and so one can know his secrets in this matter.

After Fajr prayer, Hazrat would enter the drawing room, which visitors will be able to see him there. Hazrat will give good advice on personal matters. There will be discussion

about life's realities as well as the secrets of life's various aspects. His anger will prevail against disobeying the order, and there will be his shadow in this matter if the commands of Allah are followed. Hazrat did not like matters of show and display. Saying such as is said in the following couplet in the Urdu language, its translation and interpretation are as follows:

By holding a lamp up to his face and saying
Check to see if moth leaves or comes here.

For more than a half-century, the abstract of his life of invitation is cognizance of the self and purification of the self. And this is the issue of reality. And the style of this invitation of the reality is mentioned here with and which will be according to the following manner.

“The loyal flower has hardships but has love for the harem.”

Generosity :In this matter, selflessness and sacrifice and bounty and for this he was model of running. And his personality was full of attributes, and since the beginning of his

life, it has happened that Hazrat has used to keep spare some of his salary amount for charitable purposes. And the remainder of his earnings will be used to cover his personal expenses. As a result, when he has received his salary since the beginning of his employment, which he separates, some amount and converts into change, and then distributes to the poor as alms and charity before returning to his house.

There is still this practice with Hazrat, which is not only found but also increasing day by day, and no fakir has ever been seen that he was returned from his house with an empty hand. Even if Hazrat is extremely busy, he will pay attention to the beggar's call in this matter and he will return the caller from his house upon fulfilling his wishes.

Despite this, Hazrat used to assist needy people with his financial assistance to those who would not ask him by raising their hands before him.

There are many thousands of needy people were there who belong to near and faraway places and who were benefitted by the his hand of generosity of Hazrat in this matter

and his circle of charity work is very wide. He used to send financial aid to people living in remote areas using the postal money order system. As a result, on a monthly basis, many thousands of rupees will be spent on charity and alms.

Providing monetary assistance to the needy and poor, as well as making arrangements for meetings and food as well drinking, enables the students of reality, led by Hazrat, to benefit from the knowledge of revelation as well as his chest. Such generosity of knowledge and finance, and all credit for it, goes to Shaik of time in this matter.

Recognize Allah before giving your soul
If you want to be fond of charity, oh Taslim,

Invisible source: After a few days, when Hazrat left his service and he was while in the presence of his father and some other people were also present there. "This person has left the service," one of them informed Hazrat's father. "You have resigned from the service, and why have you left?" his father

asked him. Upon asking many times, Hazrat did not reply in this matter, and he was sitting there silently.

After a while, his father told him that on this path, some people used to learn alchemy, turn base metals into gold, and make gold from it, selling the gold to cover their expenses. In this matter, they spent their lives in peace, conformity, the mystic way, and slavery. And some people have an invisible source, from which they receive a fixed amount every day without fail. And in this way, they meet their daily expenses of life. And so they live their lives in peace and comfort under Allah's slavery.

When Hazrat's father heard this, he asked, "Do you have a source of invisibility with you?" Upon hearing this, Hazrat said, "Yes, I had it with me." For clarification of the invisible source, he has recited the following couplet in a loud voice:

Many people make the mistake of raising their hands.

If they don't have such, they have an invisible source.

His father was overjoyed when he learned of this and praised and embraced him, saying, "This is a status that will be found with fewer people."

It is difficult to put reality into words.
But reality is found in the colour of talk.
The soul of a lamp shines in the chest.
But all the talk suggests that it is sufficient.

The biography synopsis, anniversary, and final resting place details.

On August 23, 1916, Hadrat Sheikh Mohiuddin Meeran Chisti Quaderi was born to a wealthy family in Yeldurti, Medak district. His father's name is Mohammed Qasim, and his mother's name is Amana. Early education
He finished his early education at the village school and then continued his studies at

Darul Uloom High School in Hyderabad, where he studied up to the seventh grade.

Then he passed the Punjab Munshi examination in the year 1941 with distinction in the first division from the Delhi Center. He was passed from extraordinary tragedies during his first 25 years of life. During the years 1936-1939, he was married twice, but both of his wives died during this short period of time. During the above period, he suddenly left his house and travelled to Gulberga city, where he met the pious personality of the time, Hazrat Shah Abdul Quader Chisti Quader Bijapuri, and made his pledge to him, so the above Sheikh of time was becoming his spiritual master in Gulberga, and afterward he was coming back to his native place upon obtaining the permission of his spiritual master.

He was used to spending all his time in worship and mystical exercises, and during this time he was married for the third time. In the year 1943, he was appointed as clerk in the Subedari (governor's) office in Gulberga, from where he was transferred to the Subadari office in Hyderabad in the year

1947, but upon reaching Hyderabad, he resigned from the post. Afterward, he was beginning his endeavours in the "Saum Dam" (fasting all day of this life), and he was starting his endeavours in the worship and mystical exercises of Allah during the day and night. Afterward, he came back to his village of Yeldurti for some period of time, and he was camped on the famous hills of Mallanna Gutta along with his wife and his small child, and he was staying there for some period of time. During his stay on the hillside, a large number of his disciples and devotees visited him there and were greatly benefited by him. Afterwards, while visiting and staying at many places, he entered Hyderabad city. He moved to Hyderabad permanently after being persuaded by his disciples and devotees. His residence on Moinbagh Street became the center of his preaching and instruction, where he successfully addressed meetings of disciples and devotees about the teachings and preachings of Islamic religion; it was witnessed that in his meetings, a large number of disciples and devotees, not only from Hyderabad but also from many districts,

came and attended the meetings, and a large number of the disciples and devotees were affected by his teachings and preaching of Ismaili religion.

He left this mortal world on the 19th of Rabi Thani in the year 1934 Hijri at the age of 97 years at the house of his daughter during a short period of illness at the time of the morning (Fajr) prayer. He was laid to rest in Hyderabad's Bundalguda Street, near Zenab Masjid.

PART TWO

The extract from his letters

1. It is simple to recline to Allah , but difficult to firm up on.

He has advised the students of the way that it is really a matter of "recline to Allah"—a lucky matter. However, there is a condition in this matter that recline to Allah is an easy thing, but it is difficult to maintain firmness this pattern on a perpetual basis, which is a matter of perfection in this matter.

Becuase of the misleading mankind and satanic apprehensions that misguide to the man on each and every step. So as to keep away from all such problems, which is not possible without understanding the reality in this way. So, if there is discovered company of holy persons and discovered study of holy persons' biography books, it is possible to firm up on this path.

2. Reading the circumstances of the holy people on a daily basis

He has given advice to the students about how it is enough that the aim of life is to serve Allah alone. It means to spend our lives in obedience to Allah and his prophet. And reading Tadhkirtal Auliya's books is essential for this reason. At the very least, study some pages of a holy person's books on their conditions, and so there will be an increase in fondness, an increase in belief, and a

coming thinking of the idea of firmness. In short, there could be a thousand advantages. If you are unable to read, then sit with the reader and hear it, which is a must, and from that there may be a thousand benefits. May Allah give guidance to all of us. (Amin).

3. To be engaged in slavery and to be resigned to the will of Allah

He has advised the students in such a way that there is no doubt that if a man spends his life in slavery to Allah and prays to Allah, his prayer will be accepted in Allah's court without a doubt. There will be mercy bestowed upon him. We have come to understand that things are not happening as per our wishes and desires. So Allah is not accepting our prayers, and the man is like a blind person. He lacked the vision to comprehend the prayers' acceptance. But for man, the supplication that is necessary and will be accepted by Allah for this reason, and there is advice that for slavery as well as living in a condition to be resigned to Allah's will. Allah may grant us all gratitude (Amen).

4.The secret of success

He has counselled the students, stating unequivocally that the secret to a man's good is found in his slavery.However, there is a condition of patience and firmness in this matter in slavery, and without these, slavery will fail in this matter.So in each and every condition, whether in difficulty or comfort, the man should not be careless in his slavery work. May Allah protect all of us from carelessness. (Amen)

5. The circumstances of holy people are practical Quranic deeds.

He has advised the students that patience and firmness are required on the path of Allah, and that there is a higher-grade source, which is the study of the biographies of holy people.Reading and hearing the circumstances of Allah's holy persons is excellent advice and sermons.To continue, there is no doubt that this work belongs to the fortunate and religious persons.

The circumstances of holy people are analogous to practical holy texts.There will be an increase in belief and fondness as a

result of studying these books. Then we will develop a dislike for the world's deceptive business dealings, and our fondness for following the right path of guidance will grow.

In short, there could be a thousand advantages. So there must be study of the books, even though it may be a small degree of reading, but continue reading on a daily basis. May Allah keep us in good condition. (Amen)

6.The mystic way and its speed

He advised the student not to increase speed on the way in between and follow misdirection, but to maintain firmness, let this pattern reach the destination. Going fast and then stopping is deceptive.

Allah is the owner, and it is prayed that Allah keep all of us under pious guidance and that Allah guide us slowly to our destination. (Amen)

7.Allah is merely a helper.

"Brother, see if there are lakhs of difficulties, but there is not required carelessness from Allah's and his prophet's slavery," he advised the students.What is meant by Allah's and his prophet's obedience is that it is a higher-grade source of success in both worlds.There is no doubt Allah and his prophet are real helpers, except Allah and his prophet are all useless. May Allah guide us not to be careless for even a single moment in his slavery. (Amen).

And in every matter and in every work, we should have complete trust and belief in Allah alone.If we put our trust in sources, they will let us down.God is great, and Allah is the cause of causes. Reading books about "Muslim Saints and Mystics" will help us in all of our difficulties and problems.It will increase our belief, and we can find courage. So do not leave the study of the book Tadhkirtal Auliya by Shaik Fareed Eldin Attar.

8.The company of a holy persons is the best and most elite.

He advised the student that the conversation of holy persons and their company is the best of all, and he was right. May Allah keep us away day and night from sins and give us the wisdom to study the circumstances of the holy people. (Amen)

1. The importance of the recital of the praise and names of God

He has counselled the students that, “Brothers, our aim is to engage in the recital of Allah and to follow the prophet, so by keeping away from sins we have to engage day and night in the recital of Allah. We should never forget the recital of Allah while sitting, standing, or walking. But by doing each and every work, we can engage in the recital of Allah. What exactly is zikar (recitation)? It is our trade. What is zikar (recital)? It is the provision of a journey to another world. As a result, we should never be careless in our recital of Allah. May Allah keep us good. (Amen)

10. Allah appreciates those who value obedience.

He has advised the students that "He has received their post cards properly, and this is only the proof of your love, as well as proof of your connection with Allah and his messenger." Without a doubt, Allah favours those who appreciate and consider obedience.

The most important goal of our lives is to serve Allah. Those who are elevated by slavery are, without a doubt, lucky and fortunate people. May Allah grant patience and perseverance on the right path. (Amen). This is the best prayer for all of us.

11. The slavery and life

He has counselled the students that our life's dependence and reliance are only on slavery. Those who are not slaves of Allah are also rejected. May Allah keep us safe from carelessness, in the condition of prosperity, and provide us with the aim of life. (Amen)

12. What is slavery?

He has counselled the students that "No doubt those persons are lucky and successful if they engage in slavery." What is slavery? The higher-grade source and good luck's best source are our welfare in two worlds. From slavery, a man can get respect, satisfaction, and comfort. Those who are free of slavery are unfortunate people. May Allah keep us away from sins forever, and he has advised us to perform prayers and supplications, as well as engage in extensive in recitals. (Amen). There is a lot of advice about recitals in the holy book of Quran.

In short, what is a recital? It is the provisions of a trip to another world. As a result, it is required for recital, and there is no difficulty in recital. As a result, there should be no negligence in this matter, as stated in the recital.

13. There is no disappointment in the promises of Allah.

He has counselled the students that a man should engage in the worship of Allah as per his ability and should not disappoint Allah. The disappointment from Allah is also a deception. There is no doubt that Allah's love is greater than 70 mothers for his slaves. Even after such promises, disappointment is a very bad thing. If you want to weep, then weep for your sins and carelessness. But never let Allah's mercy disappoint you. So by following the orders in the light orders, we have good hope for the mercy of Allah.

1. There is no requirement to read or write.

He has counselled the students, saying, "Brother, if you are not educated, then there is no problem." When you become a disciple, you must abstain from sin at all times. If there is any advice for recitals, it is to engage in them as much as possible while standing, sitting, or walking. To be awakened at 3 a.m., perform ablution, two rakats of prayer, engage in the recital, and then perform Fajar to complete this engagement. If you follow

such engagement in this matter, if Allah wills, there will be help available to him.

15. What is the disciple expected to do?

"Brother, see that to have pledged and to be kept away from sins day and night to engage in the recital and which is a must," he advised the students. And, if possible, make time to spend with holy people and contemplate the meaning of reality. May God keep him at bay!

If there is no such opportunity, then sin must be avoided at all costs. And to engage in recital day and night by walking, standing, and sitting, in any condition, there should not be any ignoring of the recital of Allah.

The person who will engage in the recital of Allah on a perpetual basis is called a person of Allah. If we engage in recital for Allah, then Allah will also have recital for us. If one makes a recital of Allah, Allah will also make a recital of us. Recitals should not be ignored under any circumstances. While engaging in business dealings, we can engage in the recital of Allah. Do not forget the recital of Allah for the sake of Allah. If

Allah wills, there will be fulfilment of your aim and purpose. May Allah grant us the desire to engage in recital and provide us with guidance (Amen).

16. Our engagement will result in a result.

He advised the students that "If our lives are to be passed away by remembrance of Allah, recital of Allah, and slavery to Allah, then to help one over difficulty will be passed away." May Allah give us divine help to do such a deed. (Amen). Those who have spent their lives in such pursuits will find themselves in such circumstances. May Allah have mercy. (Amen)

17. The difficulty on Allah's path is gratitude.

He has counselled the students that the difficulty in Allah's way is comfort. And such wealth that it will follow us into the next world. So in the world, there is no greater grace than this or any wealth. May Allah grant such wealth. (Amen)

18. The remembrance of Allah is our salvation.

He has counselled the students that it is enough to spend our lives in recital of Allah, and then our aims will be fulfilled. May Allah keep us away from bad habits and misguided thinking.(Amen). As a result, we must remember to recite and avoid situations involving keeping away us from the condition of holy people. May Allah help us follow the right path.

19. When do we have to visit holy places?

He has counselled the students that "If you have time, capacity then there is order to visit the holy place." and face difficulty, there is no order, and you should not give trouble to your dependence. So if there is no chance to travel, he should not feel sad. There is always order in Allah's condition, and may Allah keep us in that condition.(Amen)

20. The work of Momin (a believer)

He has counselled the students that "The only work of the Momin is the calling of Allah and his prophet, and except for this, there is nothing in this matter." There is no doubt that Allah shows mercy and helps his slaves. But we do not have trust. So there should always be no ignorance because of the obedience of Allah and his prophet. May Allah keep us good and keep us safe from carelessness. (Amen)

The End.

